

WHAT ARE WE LIVING FOR?

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What are we living for? What a noble question! Living for life, its objects and its aims, its end, its consequences! What centres for thought—for inquiry—for reflection! Some people seem to live together and hoard up money, to build houses, to buy farms. Some to spend money, to scatter it to the winds and to ruin themselves with it. Some live to be talked about; to get office; to hold power, to rule their fellows, and to make the world believe if they can, that they are really wise and great. Some live for the mere sensual enjoyment of life; to eat, drink, sleep, wear pretty clothes and laugh. The present is theirs and they care little for the future—it may take care of itself. Some appear to live for no purpose whatever. But there are some, perhaps many who have an object, a noble one. Early in life they set their eye on some sunlit eminence and by a singleness of purpose and a life-long effort they reach it or fall in the heroic struggle. Others live for an object still more glorious one that lies beyond the limits of earthly vision; wealth beyond estimate; honors such as crown an angel; happiness pure as the stream that flows out from beneath the throne, and perpetual as the cycles of eternity! They diffuse light along the path they travel; they spread joy and peace wherever they are found, seeking to illumine the lives of those they come in contact with; they enjoy the approbation of God; die in peace and live forever. But what are we living for, what object? Is it for our own worldly gain, for self? What a narrow life when one lives alone for self; all our thoughts are centered on self. Forgetting the interests or feelings of others we enjoy no prosperity unless it comes to us. We show no interest in other's affairs—except when we see we are to be benefitted thereby. We make few real friends, and die without being regretted and are forgotten ere the grass grows on our tombs! How much more glorious our lives when we live not for self alone, but for the uplifting of the whole human race. We all have some influence over those with whom our lives come in contact with no difference if we are rich or poor, great or small, live in palace or cottage.

First, then our object should be to direct minds over which we may have an influence to the great leading truths of human existence; to impress upon them thoughts of immortality, of a vast unending future, and to point them to that home which is of more importance than an "empire's crown." More enduring than kingdoms or stars or sun, and as certain to those prepared as that immortality succeeds the grave.

Second, our object should be to make

our life as fair, as pleasant, and as beautiful as it can be made. Let us infuse into it a spirit of love to all, an individual self-consecration for the good of others. Let us not keep the love and tenderness of our hearts sealed up until after our friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and be made happy by them; the kind things you mean to say about them after they are gone say before they go. The flowers you mean to send for their coffin send to brighten and sweeten their homes before they leave them. Let us love one another not for selfish motives, but because we are of one family and a divine relationship exists between us. The friendship existing between us should be established on principles of truth and cemented by goodness, looking to the present purity and the ultimate happiness of every member of society. If every individual would have this for their watchword "do unto others as you would have others do unto you," if this were the prevailing sentiment and practice of the world would not the world be happy? Would not life with all its attendant toils be but the pre-arrangement for eternal unity and peace and blessedness in heaven? What joy would smile in every cabin and cottage, in parlor and palace, on peasant and prince, while a rainbow promise would arch the world in its embrace! Is not this a grand object of life? Is it not worth living for?

Last but not least our object should be especially directed toward the church of Jesus Christ. We should try to raise the standard of higher living. Let us live in closer communion with Christ. Let us purify our hearts. We should bind ourselves together with links of brotherly love reaching on and on until the enduring chain shall encircle the globe—a vast fellowship of love whose centre is God, whose happiness is "His" approval, and whose Bethlehem Star is the light of his eternal truth. Let us borrow tints from the sunrise of heaven and throw them like celestial hues over human life. May we catch the symphonies from an angel's harp and breathe them into the "true and tried."

In short, our object should be first, to live for the glory of God, then for family, for beloved friends, then for the whole human family. To do good while we may, and all we can, and then cross to a sunnier shore for rest, for we believe the ultimate desire of all is "Rest—eternal rest." For we do not believe there is enough in earth or of earth to satisfy the longing of the human soul.

Man was born for a higher destiny than toil, and may be fitted for nobler employments than grasping for straws or chasing phantoms. If this be our ob-

ject, then we have a great and glorious one, and can well say:

"I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me;
For the task that God assigned me;
For the bright hopes left behind me,
And the good that I can do.

"I live to hold communion
With all that is divine;
To feel there is a union
'Twixt nature's heart and mine;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do."

BORN OF GOD

C. H. BALSBAUGH

The radical need of humanity is regeneration, and the regeneration is God himself, in direct personal operation by the Holy Ghost.

The rupture between God and man is complete. Not a single constitutional element in human nature was annihilated by the primal apostasy, but the bias was reversed and all power to restore the original integrity was destroyed. Both condition and relation were so hopeless that something unique, something never heard of or thought of had to be proposed and realized before man could again enjoy filial intercourse with God.

The divine incarnation is a reality. Christ is God and his humanity is my humanity, bone of my bone, flesh of my flesh, life of my life, soul of my soul. The only alternative left to God for redemption is his assumption of our nature, our infirmities, our liabilities. This is the new birth without which we cannot see the kingdom of God. This is not the work of the church, but of the Holy Ghost. Man must furnish the material but the Holy Ghost alone can effect the genesis. So came our Christ and so originates every Christian.

So begotten, something corresponding must follow. The first three words in the Bible are the key to all the subsequent record. So with the regenerate soul. If God is our beginning he will be in our evolution at every stage and culminate in an eternal likeness of Emmanuel. A Christian is only another Christ in miniature.

The oversight of this fundamental truth accounts for the present condition of Christendom. We need to be taught again the first principles of the oracles of God. Heb. 5:12. We are too content with secondaries. We deny the attainment of holiness because we have misapprehended the divine success and quality of the new beginning. We need the gospel preached as the annunciation of "God manifest in the flesh."

There is too much flesh and too little Diety. Everywhere pleas and concessions are made in behalf of the carnal